

Johnsonian
OCTOBER 15, 1755.

A
L E T T E R
FROM A
FRIEND in ENGLAND
T O

Mr. MAXWELL,

COMPLAINING OF

His DILATORINESS in the Publication of his so-long-
promised W O R K :

With a CHARACTER of

Mr. JOHNSON'S ENGLISH DICTIONARY,
L A T E L Y P U B L I S H E D ,

A N D

Mr. MAXWELL's Justification of himself.

A L S O , A

SPECIMEN of the WORK which he has in Hand,

In an Explanation of the Words,

N A T U R E and A S S I S E S .

D U B L I N :

Printed by S. POWELL in Crane-lane. MDCCCLV.

October 15, 1855

LETTER
FROM A
FRIEND IN ENGLAND
TO
MR. MAX WELLS

CONTAINING
A
LIST OF
THE
WORKS
OF
MR. MAX WELLS
AND
A
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Specimen of the Work which he has in Hand
In a list of the Works
OF
MR. MAX WELLS
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OF
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Printed by J. Bowyer, Cambridge. MEDICINE



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F R O M A
FRIEND in ENGLAND, &c.

DEAR SIR,



N your last you wrote to me thus: " I think you are too long in publishing your work, after advertizing, and others think so too; and that *Johnson's* work coming out first will hinder the sale of yours. People will not consider, which is the best Plan, or best executed, but will be ready to take up with the first. You have observed several material Faults in *Johnson* very justly."

In very particular answer to the foregoing, I reply as follows, for your own satisfaction, and that of your acquaintance, to whom you may communicate it, if any thing which I can say for myself upon the present occasion can satisfy; and they whom my reasons cannot satisfy, must remain unsatisfied, and take up with *Johnson's* work, if they choose it, and that they care not to wait any longer, though it were to have a much better, if there should prove a much better between them.

In the first place, I shall lay down a character of Mr. *Johnson's* performance, without the least exaggeration.

And *first* as to the *extensiveness* of his Plan.

A character of
Johnson's
work; and its
as to the plan.

1. He rises no higher in the language than Sir *Philip Sidney*, in the reign of Queen Elizabeth; so that he has none of *Chaucer's* peculiar Words, Senses of Words, or Phrases, which I look upon to be a great Defect, considering that he is the first of our classic writers, and so much admired by those who understand him, which few do well, and that with a good deal of difficulty and much study, and that for want of a proper help; beside Gower, Lydgate, Pierce Plowman, Taylor the water-poet, Drayton, Skelton poet-laureat to Henry VIII. whom several read with labour, though not to be compared with Chaucer. Many critical readers would be glad to be acquainted with the *Æra* of Words, and the Senses of Words, Phrases, and Idioms in the language, which the quotations from authors of the several different ages, would let them into, as also the *Phraseology*, and *Orthography*, how they altered.

2. He does not take in the *Scotch*, which and the English greatly illustrate one another, the former being only a *Dialect* of the latter.

3. Nor the several *County-Dialects* of England. Do not the explainers of the Greek tongue take in all their *Dialects*? and would not a Greek Lexicographer be despised, who should omit them?

4. Nor the *obsolete* words in *old Records*, *Histories*, and *Acts of Parliament*.

Secondly, as to the *execution* of his Plan, contracted as it is in manner aforesaid.

2. As to the
execution of
it.

1. He has been guilty of very *numerous* and *material omissions*, as well with respect to words, as senses of words, which fall within the compass of time, which he prescribes to himself; more particularly in *Natural History*, in the words relative to which he is very defective; as for instance, in the first volume he has omitted the following names of *Birds*.

Birds, &c. o-
mitted by him.

Alcatrace, Allan-hawk, Alpe, Amber, Artfoot, Atricapilla, Attagen, Auk, Avocetta,

Bar-goose, Bergander, Bisset, Bohemian chatterer, Booby, Bubo, Burrough-Duck, Butcher-bird.

Cadeys, Capo rosso, Caryocatastes, Cataractes, Chenalopex, Chrysaetos, Coal-mouse, Cob, Cobberkely, Coccothraustes, Black Cock, Cockatoo, Corraera, Creeper, Criel, Cross-bill, Cuntur, Curlew-hilp, Curviere, Curwit.

Dab-chick, or Dob-chick, (which is the great Didapper, but ill explained by Johnson, a chicken newly hatched,) Diver, Dodo, Dotterel, (which is become a Proverb, to signify a silly fellow, as is also Booby, a bird abovementioned) Sea-Drake.

Elk, (the wild Swan called so, as well as a certain quadruped,) Emew, Four Eyes or Quatro Occhi, Golden Eye.

Fallow-smitch, Flammant or Flemingo, Flusher.

Gadwall, Galbula, Black-Game, Red-Game, Gannet, Gargane, Goat-fucker or Caprimulga, Gossander, Gray, Guara, Guillian.

Hazle-ben, Heyhoe, Hoop, Hooper, Hortulane, Humming-bird.

Jabiru—Kiddaw, Killigrew, Knot.

He is equally defective in *Quadrupeds*, *Fishes*, *Reptiles*, *Insects*, *Fossils*, and the other articles of *Natural History*, besides numerous others, and several *Senses of Words*.

He omits the names of even the more remarkable religious sects, Anabaptist, Arian, Arminian, Calvinist, Socinian, &c.

He is also very defective, with respect to the *Phraseology* and *Idioms* of the language, which are so essential a part of it; and takes no notice of the *Proverbs*, not even such as require explanation, to make them intelligible to a common reader, and which are to be met with in *English classic writers*; for want of which those passages are not generally well understood,

understood, as where Ben. Johnson, speaking of a proud man, says of him, that *he would drink to no one below the salt*. All the articles in this paragraph, all good Lexicographers in every language explain.

Under the particle AS, he has but thirty heads, the first sixteen of which contain so Johnson's de-many different senses of the word, huddled together, in a most confused manner; the fests, with re-other fourteen being its phraseology, laid down alphabetically; whereas I have above ninety spect to the Articles, thus methodized for the reader's ease in finding out any particular, and in order particle AS. to give him a clearer notion (not an idea) of the whole.

Chapter 1. (in me) contains the several senses of the word.

Section 1. contains the primary sense, and those of affinity with it, being nineteen Ar-ticles.

Section 2. The senses of no seeming affinity with the primary one, in sixteen Articles.

Section 3. Eleven different phrases, in which AS is redundant, or superfluous, of which Mr. Johnson has but one.

Chapter 2. containing the Phraseology of AS.

Section 1. containing AS—as, or As repeated in various forms, and eight Articles.

Section 2. As connected with So.

§. 1. As before So, in five Articles.

§. 2. As after So, in sixteen Articles.

Section 3. The remaining phraseology of As, in senses of affinity with the primary one.

§. 1. Phrases beginning with As, sixteen Articles.

§. 2. Phrases ending with As, thirteen Articles.

Section 4. The Phraseology of As, in such senses, as seem to have no affinity with the primary, in six Articles.

Mr. Johnson is also poor in his *Etymologies*, even from Northern languages, but more so, He is very de-fective in his with respect to the Oriental tongues, (considering the helps he had, or might have had,) Etymologies. to which he seems an utter stranger.

As he is greatly defective in words, senses of words, and phraseology, so he is very He is confused *confused and immethodical* in ranging the senses of words, where they are many “uniens in ranging the “dividenda, and dividens unienda;” nor determinate and precise enough, in the senses senses of which he aims at; nor is he by any means exact enough, in distinguishing the senses of words, and not words which have very nearly the same signification; as *Wave, Surge, and Billow; Advice precise enough and Counsel; Will and Shall*; in the distinguishing of which last two words, seems to me in ascertaining to lye the greatest nicety and difficulty in the English language. This I call the *contrasting* them. of words.

And so much at present for Mr. Johnson's work.

As to the fault which people find, and the disappointment, which perhaps they meet Of my censu-red delay in with, in my not being yet ready for publication, after my having begun to advertise so long publication, ago, what I have to say for myself, is as follows.

I was many years upon this work before I knew that Mr. Johnson (whom I had no know- after so long ledge of) was upon any such undertaking. He himself advertised several years before he advertising, published. When I found that he began to advertise, I thought that it was proper for and after the me to advertise also, that I was upon such a work, and that with this view, viz. to hin-publishing of der as many as I could thereby influence, from buying his work, when it should come Mr. Johnson's work. out, in expectation that mine might prove a much better one, and that when both were out, they might choose which appeared to be the best. For this, I think, I was no way to be blamed; and I am sure, that there are many on this side the water at least, who are influenced by it; and for not offering to publish, immediately upon Mr. Johnson's edition of his work, I think I am sufficiently justified upon this account; because I intend, if God spares

saves me life, health, and my present abilities, such as they are, for a few years more, (how many I cannot precisely say) to make mine a work so superior to Mr. *Johnson's*, as to leave no pretence for any rivalry or competition between us; and as for such as they, whom such considerations as these will not satisfy, they must remain unsatisfied, let them do as they please.

To what has been already said, I shall here subjoin my explanation of the words NATURE and ASSISES.

Nature.

NATURE, "*Natura*," *φύσις*, from "*Nascor*, *natus*, *naturus*," to be born, formed, or produced, as well with respect to things Inanimate, as Animated; hence *Nature* is used to signify such states and things, as relate to the production of Things, as the Privities of Females, "*Visa est in quiete obsignatam habere naturam.*" *Cicer. de Divin.* 145. "*Si fastidium salendi est, fellæ medium conterunt cum aquâ ad mellis crassitudinem, tum eâ re Naturam equæ, cum menses ferunt, tangunt.*" *Varro de R. R.* 2. 7.

1. The passage of the birth of Animals. In order to make a mare take a horse, such a decoction is to be injected into her *Nature*. *Ellis*.

2. The seed of Animals.

3. Generation, "*Animo et naturâ pater.*" *Terent. Adelph.* 5. 54. "*Naturâ tu illi pater es, consiliis ego.*" *Id.* 2. 4. "*Cognati, nullo Natura labore,—Quos tibi dat.*" *Sat.* 1. 1. 88. *Hor.*

Such a one is a nobleman by *Nature*. *Boyle*. Children by *Nature*, and by Adoption. *S. Clarke's Ser.* 9. 14. Crowns are usually the gifts of *Nature*, sometimes of Fortune, or of Crimes. *Boyle*, v. 5. p. 69. a.

4. Creation. God is by *Nature* king over all, and his kingdom is the universe. *S. Clarke* 2. 15. 333. God is our Father by *Nature*. *Id.* 3. 53.

5. That *Disposition*, or *Inclination*, or the seeds thereof, with which Animals are born; an in-born or, native temper of mind. "*Ingenium, indoles.*" *Cicero de off.* 110. "*Naturâ adversante, nihil decet.*" *Id. pro Archia.* 15. "*Valuisse ad laudem atque virtutem, Naturam sæpius sine doctrinâ, quam sine Naturâ doctrinam—Terent. And.* 4. 5. 56. "*Ut fert Natura facias, an de industriâ—Adelph.* 5. 54. "*Præter naturam aliud quid facere.*"—*Hor. Sat.* 1. 3. 35, 36. "*Denique teipsum—Concute, numquæ tibi vitiorum inleverit olim—Natura, aut etiam consuetudo mala.*" *Hor.* "*Naturam expellas furcâ, &c.*"

True religion makes a great improvement in our *Nature*, a great change in the life and disposition of a man, who has formerly been wicked. *S. Clarke* 9. 14. 320. To transform the *Nature* of man to humane from savage—*Rowe's Tam.* 1 *fine*.

If the dear youth her pity strives to move,
And pleads with tenderness the cause of love,
Nature asserts her empire in her heart,
And kindly takes the faithful lover's part.

—Applied to Brutes. Animals of prey are fierce and cruel by *Nature*.

—And by a figure to Vegetables; as when we say, Trees ingrafted change their *Nature*; "*exuunt sylvestrem animum.*" *Virg. Georg.* 2. 51.

Good-nature.

—In the sense aforesaid, we use the expressions of *Good-* or *Ill-nature*; for by *Good-nature* we understand a benevolent, natural disposition or temper of mind. "*Humanitas.*"

Good-nature conceals mens incurable defects of body or mind. *Common Sense* 31.—*Good-nature* inclines to compassionate the case of such men—It is weakly alledged as a proof, that *Good-nature* is a qualification peculiar to the English, because, forsooth, there is no word for it in any other language—Affability, mildness, tenderness, and a word which

which I would fain bring back to its original signification of virtue, I mean *Good-nature*, are virtues of daily use. *Dryden*.

Good-natured. That fine character of Patroclus, who knew how to be Good-natured to all men, Πᾶσι γὰρ ἐπείτατο μάλιστα εἶναι. *Pope's Iliad* 17. 5. *Note*. He put on that look, which some people are spiteful enough to call *stupid*, which others are so excessively good-natured, as to call it *serious*—That pitiful order of mortals, which in contempt are called *Good-natured*, seem placed in the world with the same design, that men put little fish into a pike-pond, in order to be devoured—A *sweet-natured* old man, equally loving and beloved by his family. *Lord Orrery's Pliny's Ep.* What is more honourable than the error of *Good-nature*? “*Benignitatis.*” *Id. Ep.* 7. 28. *Good-nature* is seen in a disposition to say and do what one thinks will please or profit others. *Sir W. Temple*.

Good-natured soul is an appellation usually given by one drunken companion to another, such as are easily prevailed on to get drunk with all that ask them.

She very *good-naturedly* exposed him to the ridicule of the whole company.

Good-natured for *Hardy*, applied to vegetables. Exotic plants, so *good-natured*, as to be easily naturalized to our soil. *Phil. Transf.* No. 321. p. 469.

Classical. Let me now shew you, that my conduct in return was influenced by principles of the greatest *Good-nature*: if *Good-nature* it may be deemed, not to exert proper resentment against injuries of so atrocious a kind. “*Cognosce nunc humanitatem meam, si humanitas appellanda est, in acerbissimâ injuriâ, remissio animi ac dissolutio.*” *Melmoth's Cic. Ep. fam.* 5. 2.

Ill-nature, ill-natured. A peevish *ill-natured* Christian is the greatest contradiction in the world. *Parker*. The Roman senators, instead of comforting the common people, took an *ill-natured* pleasure in seeing them oppressed under the misfortunes, which they had occasioned. *Univ. Hist.* 8^o 11. p. 372.

Phoo! pox! that is *ill-naturedly* done of thee. *Rehearsal* 1. 1.

6. **Instinct**, which is *innate*. *Virg. Georg.* 4. 149. “*Nunc age, naturas apibus quas Jupiter ipse—Addidit, expediam.*” *Cicero pro Sylla* 83. “*Hoc naturâ est insitum, ut quem timueris, hunc oderis.*”—*Hor. Sat.* 2. 1. 50. “*Ut quo quisque valet, suspectos terreat, atque—Imperet hoc Natura potens, sic collige mecum;—Dente lupus, cornu taurus petit, unde nisi intus—Monstratum?*”

Chanticleere knew by *Nature* eche assencion of the equinoctial. *Chaucer folio* 88. See *Note on the paragraph* in the *Gree* of circle.

Birds and Beasts, inform'd by *Nature*, know
Kinds opposite to them, and fly their foe.

Dry. Fab. p. 80.

7. **Natural Affection**, *Erogen*; a branch of the preceding.

The ties of *Nature* or Blood—*Thomf. Agam.* 2. *Nature* whispered, Are not these my children?—*Hughes's Siege of Damas.* [Phoc.] Your father threaten'd force, if you refused obedience. [Eudoc.] Force? threaten'd force—my father—where is *Nature*?

8. **Natural wants**, or desires; such as are the necessary result of that condition, in which Animals are *born*. *Lucret.* 2. 17. “*Nil aliud sibi Naturam latrare, i. e. poscere*”—*Hor. Sat.* 1. 1. 49, &c. “*Vel dic, quid referat intra—Naturæ fines viventi, jugera centum,—An mille aret.*” *Id. Ep.* 1. 10. 12, &c. “*Vivere Naturæ si convenienter oportet—Ponendæque domo quærenda est area primum,—Novissimæ locum potiorum rure beato?*” *Senec. Epist.* 16. “*Si ad Naturam vives, nunquam eris pauper, si ad opinionem, nunquam eris dives*”—Who lives to *Nature*, rarely can be poor;—Who lives to fancy, never can be rich. *Young. Night.* 6. 136.

A little

A little satisfies *Nature*. * *F. Journey*, Figur.

Whilst frugal *Nature* seeks for only ease,
A body free from pains, free from disease,
A mind from cares and jealousies at peace.

9. *F. rough*, boisterous. v. *luxury*, sufficiency.

9. *Natural evacuations*, by siege or urine—He has not for these several days had the benefit of *Nature*.

10. *Natural endowments*, or qualifications; “*Animi dotes, ingenium.*” *Terent. Heautonprolog.* 24. “*Tum quod malevolus poeta dicitur—Repente ad studium hunc [Terentium] se applicuisse musicum [i. e. poeseos]—Amicum ingenio fretum, haut Natura sua.*” *Cicer. de clar. orat.* 279. “*Natura admirabilis ad dicendum.*” *Hor. ad Pison.* “*Natura fieret laudabile carmen, an arte,—Quæsitum est; ego nec studium sine divite venâ, &c.*”

In this sense we oppose *Nature* to Fortune, and make use of the expression, The Goods or Gifts of *Nature* and of *Fortune*.

Applied by a figure to inanimate beings. *Virg. Georg.* 2. 49. “*Sponte sua quæ se tollunt in luminis auras,—Infœcunda, quidem, sed læta et fortia surgunt,—Quippe solo Natura subest.*” i. e. For there is a native force and energy in the soil.

11. *Natural Right*, or a Right resulting from the *Nature*, properties, and relations of things. Eternal life is not due to man by *Nature*. *S. Clarke.*

12. *Natural Philosophy*. “*Naturæ non sordidus auctor.*” *Hor. Od.* 1. 28. 14. i. e. No mean or contemptible author of *Natural Philosophy*, speaking of Pythagoras.

13. *Right Reason*, which is natural to man. *Cicer. de Leg.* 61. “*Norma legis est Natura.*”

The light of
Nature.

In this sense we use the expression of the *Light of Nature*. They acknowledge the true God from the *Light of Nature* and Reason, and the works of the creation. *S. Clarke's Ser.* 1. 3. 51—In this sense we say, The *Dictates of Nature* and conscience. *S. Clarke*—A spiritual religion, beyond what could be expected from the mere *dictates of Nature*. *Id.* 9. 14. 320—The *sentiments* of plain and unbiassed *Nature* upon that important point. *Matth.* 4. 44.—The attributes of God discovered by *Nature*, and his promises made known in the Gospel. *S. Clarke* 1. 1. 7. We ought to believe what revelation also, as well as what *Nature* teaches us of God. *Id.* 2. 11. 255.

14. The *State* or condition, in which we are born, antecedently to revelation—In this sense we say, a *State of Nature*, in opposition to a *State of Grace*.

For why should every savage beast

Exceed his great Lord's interest?

Have freer power than he in *Grace*

And *Nature* o'er the Creatures has.

Hud. 3. 3. 2. 288.

Bp. Sherlock. It is but a melancholy reflexion, that the gross misbehaviour and ingratitude of the Israelites is almost a natural effect of the present degenerated and corrupted *State of Nature*—Weak is that distinction so often found in the writings of divines, between *Nature* and *Grace*, as if the one was not equally the gift of God as the other. *S. Clarke* 2. 14. 322—In the *State of Nature*, God made himself known to man by reason, the works of creation, and dispensations of providence; under the Gospel, by the revelation of his will. *Id.* 5. 7. 133, 134—Of the gifts of *Nature* and *Grace*, see *S. Clarke* 2. 10. 233—The disputes about *Nature* and *Grace*, Predestination and Free-will. *Lord. Bol. of Study.*

A *State of Nature* is also opposed to a *State of Civil Society*. In this sense it is supposed to be a state of perfect equality, wherein every man stands upon his own bottom,
independent

independent of all others; and is to protect, defend, and provide for himself, as well as he can. In such a state is a ship's company, cast away upon a desolate island.

15. *Essence*, essential properties, attributes, or what the school men call the *Quiddity* of a thing, constituting a thing what it is, and distinguishing the several classes of Beings, one from another. These essential properties of Beings produced, are implanted in them, from their *birth* or *production*; but in the infinite, unoriginated Being, (to whom the term *Nature* is transferred by way of Analogy) these attributes, being co-eval with himself, are eternal.

In this sense we define the *Nature* of a Triangle, Circle, &c. and attempt to define the *Nature* of an Angel, a Fluid, &c.

In this sense we say, *the Law of Nature*, which is that unchangeable law of Morality, The Law of which necessarily arises from the *Nature* or essential properties, and Attributes of God Nature. and rational creatures, and their mutual relations to one another, and to him; and which is discoverable by the *light of Nature*, or right Reason. Upon these accounts it has its name. The *Laws of Nature* must be founded in the legislature of God, the moral governour of the world, promulged by means of the *light of Nature*, and the *Nature of things*, and enforced by a sanction, which three articles, a Legislator, Promulgation, and Sanction, are essential to every Law, properly so called; upon which subject Bishop Cumberland has written a most excellent and demonstrative treatise.

The *Religion of Nature*, or Natural Religion, of which Mr. *Woolaston* has written an The Religion excellent treatise, stands upon the same footing with the *Laws of Nature*, from which it of Nature. differs but little, if at all.

Nature, in the sense of this article, as it is taken for *Essence*, or essential properties, is that sense, of all others, in which it is most usually taken, perhaps more than all the rest, though very numerous, put together.

It is applied to living finite Beings, which are most simple and uncompounded, such Nature in this as the human soul. sense is applied

Cicer. de somn. Scip. 21. "Animæ natura propria, atque vis, ut seipsa a seipsa moveatur." *Quintil.* "Natura agilis et velox humani ingenii." *Vell. Pater. L. 2.* soul.
"Drusus Claudius, adolescens tot tantarumque virtutum, quot et quantas Natura mortalitatis recipit."

In this sense the Cartesians say, "It is the *Nature* of the soul to think, and of matter "to be extended."—The difficulty of such sinners is very great, both from the *Nature* of the thing, [i. e. the human soul] and from the high provocation given to God. *S. Clarke's Ser.* 9. 11. 246.—There is something interwoven in the *Nature* and constitution of every man, that inclines him to one thing more than another.

To Angels. The *Angelical nature* is more excellent than the human. *Angels*, upon account of the excellence of their created *Natures*, are styled the Sons of God. *S. Clarke* 9. 14. 321. He took not on him the *Nature of Angels.* *Hebr.* 2. 16. The essential *Nature* and principal attributes of Spirits. *Boyle* 5. 663. a.

To God. Transferred, by way of analogy, to God.

In this sense Cicero inscribes one of his tracts, "De *Naturâ Deorum*."

That justice, which flows from the unalterable *Nature* and will of God. *S. Clarke* 9. 193—What is agreeable to the *Nature* and attributes of God. *Ib.* 199—Those virtues, which are the excellence of the divine *Nature.* *Id.* 3. 6. 136. The *Nature* of God is Goodness and Happiness. *Id.*

To abstract Notions. "Justitiæ vis ac *Natura.*" *Cicer. de Fin.* 50. "Criminis *Naturam* perscrutari penitus." *Id.*—"Tractare virtutum vitiorumque *Naturam.*" *Quintil.* 2. 4. "Quæ sit *Natura* boni, summumque quid ejus. *Hor. Ep.* 2. 6. 76.

The use of force and violence is contrary to the very *Nature* and being of Religion. *S. Clarke* 9. 7. 153.—It is contrary to the very *Nature* and = *essence* of repentance. *Id.* 1. 3. 295, 296. It is observed in the general *Nature* of language, that it is equally proper to say, that, &c. *Id.* 3. 3. 70.—The *Nature* and manner of the future punishments of the wicked. *Id.* 1. 14. 340.—The very *Nature* of virtue and vice, and the very = *essence* of moral government, require that men should not be over-ruled. *Id.* 2. 15. 336.

* *F. Sceptic.* Men generally content themselves with seeing the necessary *Nature* of Truth; but there is a further question, "What makes the *Nature* of Truth thus necessary?" 10. *F. God* v. to put to a stand. *Baxter.*

To material Beings, whether such as are supposed to be simple or homogeneous. *Lucr.* 2, 232. "*Natura tenuis aeris.*—*Ovid Metam.* "*Natura edax Ætnæ.*" i. e. *ignis.*—

* *F.* to work up, to manufacture. And if the *Nature* of matter made that impossible, then the same inactive *Nature* makes it impossible still in every new production. 9. *F. Vegetables.* N° 2. V. *Production*, formation.

Or to natural particular systems, whether animated. *Cicer. de N. D.* 2. 57. "*Aures du-ros, et quasi corneolos habent introitus, multisque cum flexibus, quod his naturis re-latus amplificatur sonus.*"—*Hor. Sat.* 2. 4. 20. "*Piscibus atque avibus quæ fit Na-tura*"——

An extraordinary, and frequently much misunderstood, sense of the word *Nature*, in reference to Animals.

The aggregate powers resulting from the essential properties of Animals, are what physicians mean by *Nature*, when they say, "That *Nature* is strong, weak, spent, &c." or, "That such diseases *Nature*, left to herself, would cure—With these powers, or the seeds of them, Animals or Plants *nascuntur.*

To the word *Nature*, understood in this sense, may be referred that celebrated Hippocratean Axiom, "*Nature* cures diseases;" or, as he expresses it plurally, *Νοσῶν φύσις ἰαροί.* First then it may be taken in a negative sense, so as to import, that diseases can not be cured in such animals, in whom the animal powers, or *essential animal properties* are so far weakened, as to be entirely unable to perform the functions necessary.—And this seems to be the meaning of those usual phrases; "*Phyfic comes too late, Nature* is "quite spent, &c." in which sense the Axiom is true.

But there is a positive sense of the Axiom, wherein it is most usually employed; for it is commonly believed, that there resides in the body of a sick animal, a certain watchful being, that industriously employs itself, to restore the distempered body to its pristine state of health; which kind of Being is a mere creature of the imagination. See Mr. Boyle's disproof of any such kind of Being, in his treatise of *Nature*; and here in N° 30, 31.

More particularly the properties arising from the human frame and constitution.

Cicero pro Cluentio. 29. "Is quem odisse jam non potestis; is qui *Natura* et legibus "satisfecit; quem leges exilio, *Natura* morte multavit."—*Sallust.* "*Cedere Natura*"—i. e. to pay the debt due to *Nature*, or to dy—*Horat.* "*Nonne cupidinibus statuit "Natura modum*"—*Id.* "*Ne magis alba velit, quam det Natura, videri.*"—

A child by *Nature* sickly, frightful, &c.

Applied to Vegetables. "*Stirpium Naturas persequutus est Theophrastus.*" *Cicer.* 5. *de Fin.* 10.—*Pratensibus optima fungis—Natura est.*" *Hor. Sat.* 2. 420, 421.—*Abfynthii "tetra Natura.*" *Lucret.* 2. 400.

—to natural inanimate systems. "*Montis Natura* [Situation] qualis effcet, et qualis in circuitu adscensus, qui cognoscerent, [might reconnoitre] misit. *Cæsar. de Bell. Gall.* 1.

21.—“ Carthaginenses fraudulentī et mendaces, non genere, sed *Naturā* loci; quod
 “ propter portus suos multis et variis mercatorum sermonibus ad studium fallendi studio
 “ quæstūs vocabantur.” *Cicer. de leg. agrar.* 94.—“ Nunc locus arborum ingeniis, quæ
 “ robora cuique,—Quis color, et quæ sit rebus *Natura* ferendis.” *Virg. Georg.* 2. 177,
 178.

Regard must be had to the *Nature* of the ground, whether wet, dry, or rocky.

* *F. Impression*, natural impulse. It must yet be very subtle matter, and in a very small quantity; otherwise its *Nature*, properties, and manner of operation, had been better known before now. 38. *F. Animals.* v. *Then*, therefore.

To artificial, animated, political systems. “ Eam esse rationem ac *Naturam* provinciæ
 “ tuæ, ut illius reditum vel adjuvando confirmares, vel negligendo impedires.” *Cic.* 1.
Fam. 7.

The *Nature* of our constitution requireth it—He sent out a small party in the *Nature* of an Escort.

To artificial, inanimate systems. “ Est operæ pretium duplicis cognoscere juris [Sauce]
 “ —*Naturam*.” *Hor. Sat.* 4. 563.

Weapons in the *Nature* of Bayonets—A room in the *Nature* of a Hall—The *Nature* of a Watch, Ship, &c.

To Facts. Facts, which, if they had been true, could, in the *Nature* of them, be known to very few persons. *Lord Bol.*

To Beings in general and indiscriminately. Bishop *Cumberland* has in this sense entitled one of his chapters, *De Naturā rerum*, in his treatise *De legibus Naturæ*—It is not impossible in the *Nature* of things, that such an event should happen. Pt. 1704. i. e. according to the properties of things.

Nature is taken in this sense, when it is opposed to *Art*—*Marble*—made firm by *Nature*, and polite by *Art*. *Lucret. Creech.* L. 1. p. 14.

16. A perfect model. Of affinity with the foregoing, is the sense of the word *Nature* in this expression, “ Copy after *Nature*, or the Life.”

“ Respicere exemplar vitæ morumque jubebo—Doctum imitatore, et vivas hinc
 “ ducere voces.” *Hor. de A. P.* 317, 318. By this *model of life and manners*, Horace designs *Nature*, that only original of all the different manners, we see on the stage of the world. Therefore a good imitator, a good poet, when he draws a character for the stage, does not consider, how particular persons act, when inspired by such passions, but he inquires, what they ought to do. He paints after *Nature*, not after any particular copy, which is often imperfect. *Dacier.*

2. A painter, who draws the picture of a beautiful woman, after the most beautiful *Life*, cannot pretend to draw the picture of *Beauty*. His piece is only the copy of a copy, the imitation of an image, not of life. He should have consulted the original ideas of *Beauty*. Thus, in poetry; a poet, who would represent a Miser, cannot be said to draw the character from the *Life*, if he paints only the avarice of some particular person; he should cast his eye upon *Nature*, and contemplate her idea of avarice, for that is the true original. This comparison is taken from Mr. *Dacier*, though somewhat altered, and applied contrary to what that critic intended it, by Mr. *Francis*.

3. Truth may be followed too closely in works of imitation; that is, the artist, attaching himself too closely to the scrupulous exhibition of particulars, fails of representing the general idea of the kind: In which sense it is that *Demetrius*, the statuary, is represented by a very good judge, as being *nimius in veritate*. *Quintil.* L. 12. c. 10. And a great painter *Carovage* [perhaps a misprint for *Correggio*] has been also censured

fured on the same account. The same holds in poetry ; for, in deviating from particular and partial, the poet faithfully imitates universal Truth. *Anonymous comment on Hor. de A. P.*

The poet here paints the place, posture, and circumstances, with the utmost *life* and *Nature*. *Pope's Il. 10. 211. Note.*

17. System or Frame. Some change in their own state, or alteration in the course or *Nature* of things. *S. Clarke's Serm. 1. 4. 84*—After this peace what remained to be done ? In the whole *Nature* of things there remained but three. *Lord Bol. Hift. v. 2. L. 8. p. 6.*

* F. In the *main*, viz. that *Nature* [God] employs a vastly great force, to move or suspend a small weight ; there is a necessity in the *Nature* of things, that it should be so. 54. F. *Animals. v. Bounds, limits.*

18. Substance. The Attributes of Goodness, Justice, and Mercy, are inseparable from the *Nature* of God [or the divine *Nature*] *Crafts*.—The perfections of the divine *Nature* or *Essence*—The attributes of the divine *Nature*. *S. Clarke 2. 13. 287. = Being.*

* F. to *exist*. But this *Being*, to which the *Nature* of Truth must be referred, cannot be any furd, or unintelligible *Being*. Neither Truth nor Falshood is applicable to a furd or unintelligent *Nature*. 4. F. *God. v. contingent. Baxter.*

19. *Materials*. *Nature* is sometimes used to signify the *Materials* formed by the hand of the author of *Nature*, when considered as made use of by the hand of human *Art*.

In this sense we say, "That *Art* contends with *Nature* ;" when exquisite *Art* is employed upon rich and excellent materials—The rich and spacious chamber ; in which *Art* may seem to have contended with *Nature*, the curious *work* being not inferior to the rich *materials*, standing, as it were, in the heart and centre of the pyramid. The floor, the sides, the roof of it, are all made of vast and exquisite tables of Thebaic marble. From the top of it, descending to the bottom, there are but six ranges of stone, all which being respectively fixed to an equal height, very gracefully in one and the same altitude, run round the room. The stones, which cover this place, are of a stupendous length, like many huge beams lying flat, and traversing the room, and withal supporting the infinite weight of the pyramid above. *Greaves. "Materiam su-perabat opus." I hope the reader will pardon this digression.*

20. Existence. God is eternal by necessity of *Nature*. *S. Clarke 1. 4. 90.* Taking away the liberty of the will would take away the very *Nature* of virtue. *Id. 2. 13. 290.*

21. An object really existing in *rerum natura*, in contradistinction to chimeras, fictions, and *entia rationis*.

* F. *Character*, distinguishing mark. It is necessary for the painter to know how to copy *Nature*, without seeing it. 77. F. *Allegorical. N° 3. v. Experimental.*

22. Kind, "Genus." "Aristoteles, quum quatuor illa genera principiorum esset complexus, e quibus omnia oriuntur, quintam *Naturam* [a *quintessence*] quandam censet esse, e qua sit mens." *Cicer. Tuscul. 53.* "Præterea nihil est, quod posses dicere ab omni—Corpore sejunctum, secretumque esse ab inani,—Quod quasi tertia sit rerum *Natura* reperta." *Lucret. L. 1. 431, 432, 433.*

The Peripatetics suppose the world to be composed of four simple *Natures*, the Elements so called—The Phoenicians suppose, that there is diffused through the Universe a pellucid and shining *Nature*, pure and impassive. *Siris*—Man is composed of two *Natures* [i. e. two different kinds of substances, endowed with distinct essential properties] viz. Soul and Body—The divine and human *Nature* in Christ—The different

rent capacities of God's creatures, according to that variety of *Natures*, which it was fit for infinite wisdom to produce. *S. Clarke* 1. 14. 329.—A crime, a treaty, a project, a treatise, &c. of such a *Nature*, that, &c.—Supplies, adequate to the *Nature*, importance, and quality of the service.—According to Epicurus, the divine *Nature* was branched out into many Gods, or individuals. *Creech*.—For it is evident, that the religious motive is precisely of the same *Nature*, only stronger, as the happiness expected, is greater, and more lasting.

* *F.* to scandalize, to offend. *v.* principle, motive.

23. A person, or intelligent individual. "Scit Genius natale comes, qui temperat astrum, — *Natura* Deus *humana*, mortalis in unum — quodque caput, vultu mutabilis, albus et ater. *Hor. Ep.* 2. 2. 187, 188. i. e. The inclinations of men are so very different, only by reason that they follow the impulse of their Genius. Whence arises this difference? Go and inquire, says Horace, of the Genius of each person, which alone is able to answer your question: every individual has his particular Genius, different from that of others; and in some there is as great a difference, as between black and white. Horace explained.

"Maculae, quas aut incuria fudit, — Aut *humana* parum cavit *natura*." *Hor. ad Pison.* 37. i. e. a person with human imperfections about him — Impassive spirits, or angelic *Natures*, might have been charm'd. *Row's J. Shore* 1. 2. — *Human Nature* cannot bear such usage. i. e. a person endowed with human passions. — Is any thing so pleasant to *rational Nature*, [i. e. a rational person] as the discovery of Truth? *Matbo.* 4. 46. — *Human Nature* could not but be shocked at such a sight. — The more raised and heavenly a *Nature* is, the more stable and constant to the divine Law. *Rey. of Pass.* p. 34. But, where St. Paul preached the Gospel, to persuade any man to be a Christian, was to persuade him to expose himself to all the calamities *human Nature* could suffer. *Lyttleton*. — Doubtless he means those grovelling observers, who draw their ideas of mankind, from particular or individual *Natures*, and have not risen to the beatifical vision of the perfect man. *J. Brown on Lord Shaftes.* 2. 8. p. 129.

24. The Universe, or system of finite beings, or creatures, *entium natorum*. This the school-men, in their barbarous dialect, call *Natura naturata*, in contradistinction to God, whom they call *Natura naturans*. "Sunt qui omnia *Natura* nomine appellant." *Cicer. de N. D.* 81. "Fabricata est incredibiliter *Natura*. *Id. de orat.* 176. Sin has ne "possem *Natura* accedere partes, — Frigidus obsteterit circum praeordia sanguis, — Rura "mihi et rigui placeant in vallibus amnes." *Virg. Georg.* 2. 483, &c. — Lucretius inscribes his poem, *De natura rerum*, i. e. of the Universe.

Before the creation of the world, *Nature* was not. *Raleigh's Hist.* — Love is the harmony, complexion, Genius, and the very soul of *Nature*. *Herle.* 1670. — An abstracted argument for a Deity, independent from every consideration of the material world; for any argument must be abstracted, that hath nothing to do with material *Nature*. *Matbo.* 53. — It would seem, from observations and fact, that irregularities are not taking place in the Universe or frame of *Nature*, as Sir I. Newton supposed. See preface to dissertation on the chronology of the 70. p. 17, 18 —

In this sense, God is called the Author of *Nature*.

* *F. Expansive*. It is by this power of *Elasticity*, that the Author of *Nature* reproduces motion, when it is constantly decreasing by the action of Bodies upon Bodies. 27 The Author of *Nature*. *F. Elasticity.* *v.* *Quantity*, degree.

The course of *Nature*, as it is commonly called, is, in the truth and reality of things, The course of a mere empty name, any otherwise than as signifying, by an abstract way of speaking, *Nature*. the

the regularity of his operations, who made and governs all things. *S. Clarke's Serm.* 10. 1. p. 18, 19.

It may, perhaps, be asked, why doth the Creator take the method, which he doth, of raising both Animals and Vegetables from seeds, if the seeds are no way conducive, or of use, in forming the future Animal or Vegetable, [which see proved in *Creation* still continued by the Deity.] To this it is sufficient to answer, that we have nothing to complain of upon that account. We see his creating art and power more evidently this way, than we could have done in any other. And no method possible could have been taken, which we might not have questioned in the same manner. There is no guarding the methods of infinite knowledge, against the exceptions of ignorance, or of our own inattention. The first formation of these seeds shews the fineness of art, by which the creator forms the rudiments of the animal body, and the miracles of contrivance used by the Deity. This rational pleasure we should have been deprived of, had Animals and Vegetables been raised without such a process. The Creator was under no necessity to use this method, since in the formation of the first individuals, he wrought in a different manner; and then established the method which was to be the **COURSE OF NATURE** afterwards. This was not giving up his power and knowledge, to a dead substance, which can never become either active or intelligent. It was only settling a constant form of proceeding, that we might not be at a loss to guess, what was to happen, and that our own industry might be interested. For Animals, in this method of succession, were to stand in the relation of parents and offspring to one another. This method was therefore a wise choice, to lay the foundation of society among men, and makes the cultivation of the rational nature, the work of rational creatures themselves, and not an act of mere power by the Deity. This method makes room for all those wonderful *instincts* in the inferior creatures, in providing for their future progeny, before they know them. They act by a reason not their own, and far superior to ours. These instances of the Deity's goodness, and power, and wisdom, we could not have seen, if living creatures had not stood in the relation of *parents* and *offspring* to each other, or had not been produced by seeds. *Baxter* 3. 7. 10. *Note.*

Fear makes men

Do things, not contrary alone
To th' *course of Nature*, but it's own,
The courage of the bravest daunt,
And make pultrons turn valiant.

Hud. 3. 3. 23, &c.

The Copernican hypothesis is more congruous to the *course* that *Nature* holds in other motions. *Boyle* Vol. 5. p. 689. a.

* *F. Sense*, manner. The Creator could do every thing by an instantaneous act of power, but he uses a slow process in the established *course of Nature* for the instruction of rational Beings. 3. *F. Vegetables*. v. *Perceptible*.

25. The material Universe. Thus we say, The *frame of Nature*, "*Machina mundi*." —There is God's kingdom of *Nature*, and his kingdom of *Grace*. *S. Clarke* 2. 15. 344.

* *F*, to *say*, Form. And, if the Deity can be excluded from no part of *Nature*; if he be equally active and present every where; why do we limit his action to subtle matters of our own contrivance? 27. *Final causes*. v. *confinement*.

Nº 2. * *F*. to *want*, not to have. The imperfect allegorical personages are the greatest ornament of poetry, which never appears with so majestic a pomp, as when she animates and gives speech to *Nature*. 7. *F. Allegorical* Nº 4 v. *Psalms*.

26. The

26. The Animal part of the Universe.

Whole *Nature* yields unto your charms; the ways
 You lead, she follows, and eagerly obeys,
 Acted by those kind principles you infuse,
 Each Bird and Beast endeavours to produce
 His kind, and the decaying world renews.

Creech's Lucret. L. 1. p. 2.

27. The course of Nature. *Nature* is sometimes taken absolutely and elliptically for the *Course of Nature* [See before under N° 24.] i. e. the course, order, and connexion of causes and their effects, or consequences, established throughout the Universe by its author. This is generally esteemed the *Universal Principle of Action*.

Nature, in this sense of the word, Mr. Boyle, (in a treatise written professedly on Boyle's definition of the subject,) hath thus defined; "*Nature* is the aggregate of the Bodies that make up the world in its present state, considered as a principle, by virtue whereof they act and suffer, according to the Laws of Motion, prescribed by the author of things."

Aristotle's definition is by no means satisfactory, which, because it cannot be so well expressed in English, I shall lay before the reader in Latin, into which it better bears a translation. "*Natura est principium et causa motus ejus, in quo inest, primo per se, et non per accidens.*" Which is very obscure; nor does it explain, what kind of Being this same *Nature* is, besides that it is otherwise very imperfect. The First Mover, that is, God, is certainly the only principle of motion in all bodies.

In this sense I understand that obscure expression of Ovid, *Metam. L. 1.* "Hanc item Deus et melior *Natura* diremit." I take *melior* there for *Bona*, in a positive, not comparative sense, a manner of expression to be met with in several classic writers: For what can be supposed by any one, who acknowledges a God, to be better than him? "*Deus et melior Natura,*" i. e. God, and the good course of *Nature* established by him.

Ovid explained.

Nature makes the night succeed the day. Boyle.—*Nature* hath made respiration necessary to the life of man. *Id.*—We are resolved to use all the means, which God and *Nature* have put into our power, for our defence.—In this sense we say, that miracles are above the powers of *Nature*, or *supernatural* operations.—And Art is said to surpass *Nature*, by the help of machines.—It is in this sense also that we can truly say, that a Stone let fall is by *Nature* carried downwards; or that Flame *naturally* moves upwards. But, if we thereby understand an internal principle of motion in the Stone falling, or in the Earth attracting, it is neither philosophical nor true.

* F. Power, living force. The necessity of a power is the same in all mechanism, as well in *Nature*, as in the works of *Art*, because matter is equally inert in all cases. 20. F. Mechanism. v. Now—then, contrasted.

N° 2. * F. Possibility. We have an other way of avoiding the trouble of a fair examination, by saying, "These are the works of *Nature*," and thus we are satisfied: But that expression imposes upon our inattention, and gives us the bare sound of a word, for a powerful cause. *Nature* is only the method or course of action, and not the cause that acts; and whatever we ascribe to *Nature*, is the immediate action of the Author of *Nature*. 7. F. Then, therefore, v. to clothe.

Nature, according to Lord Verulam, is sometimes free, and at her own disposal, and then she manifests herself in a regular order, as we see in the Heavens, Plants, Animals, &c. Sometimes she is irregular and disorderly, either through some uncommon accident, or depravation in matter, when the resistance of some impediment perverts her from her course, as in the production of monsters. At other times she is subdued and fashioned by human industry, and made to serve the several purposes of mankind.

mankind. This last is what we call *Art*. Hence the knowledge of *Nature* may be divided into the history of Generations, of Præter-generations, and of Arts. The first considers *Nature* as at liberty; the second, her errors, and the third, her restraints.

28. God. *Nature* is sometimes used for the *Author of Nature*, or of the Universe, who causes *omnia Nasci, quæ nata sunt*. This is the *Natura naturans* of the school-men.

As if we had been by *Nature* and originally constituted of a more excellent frame. *S. Clarke* 9. 14. 318.—I see now the surprising art and contrivance of *Nature*, the use and beauty of the inequalities of the mountains, which before I looked upon as mere negligence. *Mattho* 2. 16.—The subtilty of *Nature's* operations. *Ib.* 4. 50.—*Nature* (to speak in the common way) i. e. the wisdom of the Deity, is frugal in the means, and fertile in the effects. *Ib.* 6. 85.—She was a rare piece of *Nature*, i. e. of the workmanship of the author of *Nature*. *Guzman.* p. 89.

In this sense only we can say with truth, propriety, and consistence; “That *Nature* doth nothing in vain—never fails of her end—doth always that which is best—or, “That there are instincts of *Nature*—or, Laws of *Nature*, whether taken in the physical or moral sense.” * *F. Animal*. In the works of *Nature*, mechanism is chiefly remarkable in the bodies of Animals. v. to range in order.—*Nature* gives no passion, but to some appointed end. *J. Brown on Lord Shaftes.* 3. 2. p. 168.—How absurdly is it in so many mouths, “That *Nature* is a Step-dame to Man only of all living creatures,” when the *Author of Nature* proceeds in the most rational manner with rational creatures. *Baxter*.

* *F. Attainable*. For those who are born great poets it is, that *Nature* has reserved the privilege of uniting the marvellous and the probable, without confounding the rights and limits of either. 12. *F. Marvellous*. v. the *Herd*, vulgar.

29. Atheistical *Nature* unintelligent. Now we come to a sense of the word *Nature*, by which some mean a universal Agent throughout the universe, the cause of all the motions and alterations, which we see produced in it. That there is such a *Nature*, is the doctrine of all Atheists, and of them only: I therefore call it *Atheistical Nature*. Some suppose this *Nature* undesigning and unintelligent; but an undesigning, and consequently a necessary Agent, is a contradiction, or nonsense.

“*Naturam* alii censent vim quandam sine ratione cientem motus in corporibus necessarios.” *Cicer. de N. D.* 81. “*Natura* creatrix rerum.” *Lucret.* 1. 623. “Gubernans.” *Id.* 5. 78.—“Namque Deos didici, securum agere ævum,——Nec si quid miri faciat *Natura*, Deos id——Tristes ex alto coeli demittere tecto.” —That system, which terminates in a blind *Nature* without a *Nous*; [mind]. *Pope* v. *Nous*.

They tell us, that *Nature* instructs the young of Animals to suck, as soon as they are born, the Bee or the Silk-worm to work, the Birds to build their nests; but, when we come to examine, what they mean by the word *Nature*, we find it nothing but a word, which only seems to shift off the consideration of the question. *Mattho* 6. 82.—Our Saviour's birth of a virgin was not at all more miraculous, excepting that God has not thought fit to do the same continually, than what we vulgarly call, (without any meaning in that phrase,) the course of *Nature*, that is, the course of a mere empty word, and abstract notion, which has no Being or reality of Existence, and consequently cannot be the efficient cause of any thing. *S. Clarke* 5. 7. 111, 112. Mere creatures of the human imagination, to which alone some men ascribe all those great effects, which are indeed the bountiful gifts of God to mankind. Of this kind are the notions which some men frame to themselves, of *Nature*, Fate, Chance, &c. when they ascribe the being and order, the beauty and usefulness of the world to these, as their real causes, which

which are mere empty words, mere abstract notions, which have no real existence. *Id.* 1. 3. 47, 48.

Lucretius (2. 1092, &c.) affirms, that no Being has power to wield the heavenly bodies, and drive them round, and perform the other effects that are done in the universe. But then how comes it to be done? He will tell you, that Atoms, chance, and necessity perform all. But the first of these causes, *Atoms*, is inert; *chance* is a bare sound; and *necessity* is a cause which has nothing to recommend it, but that the word consists of four syllables. The names of these causes are now somewhat antiquated, and their power is recruited with a new appellation. They are called *Nature*, and the *natural powers of matter*. If we would add the epithet, *inactive*, and say honestly, *the natural powers of inactive matter*, we should spoil the whole mystery of all kinds of Atheism. *Baxter on soul*, Vol. 1. Sect. 2. §. 26. Note (o).

30. Atheistical Nature intelligent. Others ascribe understanding to *Nature*. *Cicer. de N. D.* 81. "Alii autem *Naturam* participem rationis censent, atque ordinis; tanquam viâ progredientem, declarantemque, quid cujusque in causâ efficiat, quid sequatur."—*Id.* 22. "Artificiosa plane artifex ipsius mundi *Natura*; consultrix et provida utilitatum opportunitatum que omnium"—128. "Provida solersque *Natura*."

The assertors of this self-existent intelligent *Nature*, which fabricated, and presides in the world, acknowledged no other God. Such were many of the antient Heathens, particularly Pliny, the natural historian; such are also many of our modern Pagans, who live in christian countries. All those who acknowledge *Nature*, whether intelligent, or unintelligent, as presiding in the world, are very vague and loose in their accounts of it. It is therefore no easy matter to fix the meaning of the word; but from the maxims, that are handed about concerning her, collected together, the following seems to be the best account of their *intelligent Nature*.

"*Nature* is a most wise Being, that acts nothing in vain; never misses of her ends, but does always what is best, and that by the most direct and shortest way; neither employing any thing superfluous, nor defective in things necessary; teaching and inclining every one of her works to preserve itself; and, as in the human frame, she cures diseases, so in the world, for the conservation of the universe, she abhors a vacuum, making particular bodies act contrary to their own inclination and interests, to preserve it."

The setting such a Being at the head of the universe, is but a more refined and better kind of Atheism; such a *Nature* being but a partial notion of the Deity, divested of all his moral Attributes; without Dominion, without Providence, without presiding as a moral Governor, over rational and accountable subjects; a mere "*Anima Mundi*." Such a *Nature*, whether intelligent or unintelligent, seems to me to be all the God acknowledged by all those, who profess to believe in a God, but deny his moral government of the world; for, as Sir Isaac Newton has well observed, a God, without Dominion and Providence, is little better than *Nature* and Fate.

Let us conform ourselves to the order of *Nature*, who governs her great kingdom, the world, by continual mutations. Let us submit to this order; let us be persuaded, that whatever does happen, ought to happen, and never be so foolish, as to expostulate with *Nature*. The best resolution we can take, is to suffer what we cannot alter; to travel, without repining, the road which providence, who directs every thing, has marked out for us—Resignation to the will of God, is true magnanimity; but the sure mark of a pusillanimous and base spirit, is to struggle against, to censure the order of providence; and, instead of mending our own conduct, to set up for correcting that of our Maker. *Ld. Bol. of Exile*, at the close.

A self-existent Being, the first cause of all things, infinitely powerful and infinitely wise, is the God of natural Theology; and the whole system of natural religion rests upon it, and requires no broader foundation. *Id. Philos. works, vol. 5, p. 316.*

Thus all religious worship, divine rewards and punishments, a future state, and God's moral government of the world, are rejected in the lump.

It may not, however, here, be improper to observe, that a supposing that God governs the universe by a general, without a particular, providence, is downright philosophical nonsense; because it is irrefragably demonstrated, that matter has no powers; and, consequently, that it cannot act according to any laws, supposed to be imprinted on it, or prescribed to it; and, of course, that all the motions in the universe, (except those excited by finite spirits,) such as those of the heavenly bodies, all kinds of Attractions, so called, magnetism, electricity, elasticity, gravitation, &c. are all excited by the immediate agency of an infinite immaterial Agent; so that there is a particular providence, as minute, as it is universal.

An admonition to the Reader.

From the premisses it appears, that the notion of the word NATURE is very ambiguous, and often very obscure; and from experience it appears, that it has been productive of many errors, fallacious reasonings, and logomachies. Upon these accounts I think, that the use of the word ought to be avoided, as much as conveniently may be, by expressing the sense intended by it in plain and easy expressions, free from ambiguity and obscurity, though at the expence of a circumlocution, and that, when the use of it cannot conveniently be avoided, by the use of a substitute, we ought by some epithet or adjunct to fix its precise meaning, when in the least requisite.

31. The *Nature* of some christians, otherwise called, a *Plastic Power*—But there are some christians, who assert a universal principle of action, to which they give the Name of *Nature*, but with this most material difference indeed, that they suppose it to be a Creature, and a kind of a Coadjutor to the Supreme Being, in the mechanical administration of the material world, not in the government of his moral subjects. I think their usual term for it is a *Plastic Power*; and, if I misremember not, Dr. Henry More (a zealous christian and a good man, never suspected of Atheism) was an assertor of this notion, of which Atheists have made a handle, as they have also of the Cartesian philosophy, as witness Spinoza.

But the existence of such a subordinate, active *Nature*, hath never been proved. The Scripture no where acknowledges such a Being, nor hath philosophy been able to make it out; and the phænomena of *Nature* seem to be better accounted for without it.

32. *Nature* personified by christian poets.

Thus while with fruitless hope, and weary pain,
We seek great *Nature's* power, but seek in vain,
Safe sits the *Goddeß* in her dark retreat;
Around her myriads of ideas wait,
And endless shapes, which the mysterious *Queen*
Can take or quit, can alter or retain,
As from our lost pursuit she wills to hide
Her close decrees, and chasten human pride.

Prior's Solomon, c. 1.

Wissins and *Nature* held a long contest,
If she created, or he painted best;
With pleasing thought the wond'rous combat grew,
She still form'd fairer, and he fairer drew.

In

In these seven brethren they contended last ;
 With art increas'd, their utmost skill they try'd,
 And both well pleas'd, they had themselves surpass'd ;
 The *Goddeſs* triumph'd, and the painter dy'd.

Id. pag. mibi. 215.

The Cardinal's epitaph on Raphael.

" Hic ſitus eſt Raphael, timuit, quo ſoſpite, vinci
 " Rerum magna parens, et, moriente, mori."
 The clouds diſpell'd, the ſky reſum'd her light,
 And *Nature* ſtood recover'd of her fright.

Dry. Fab. p. 196.

A coloriſt, in painting, who was ſaid to have raiſed even the *jealouſy* of *Nature*. Du Bos, v. i. p. 314.

33. Unintelligible *Nature*. There are ſeveral paſſages, which have dropt from the pens of profeſſed Chriſtians, relating to a meaning of *Nature*, to me incomprehenſible.

One would imagine that *capricious Nature* brings forth theſe great Artiſts, only juſt when her fancy pleaſes. Du Bos on poetry and painting, vol. 2. c. 13. p. 120.

The ſeveral ſenſes of the word *Nature*.

- | | |
|---|--|
| 1. The paſſage of the birth of Animals. | 19. Materials. |
| 2. The ſeed of Animals. | 20. Exiſtence. |
| 3. Generation. | 21. An object really exiſting. |
| 4. Creation. | 22. Kind, " Genus." |
| 5. Natural diſpoſition. | 23. A perſon. |
| 6. ——— Inſtinct. | 24. The Univerſe. |
| 7. ——— Affection. | 25. The material univerſe. |
| 8. ——— Wants. | 26. The animal part of the Univerſe. |
| 9. ——— Evacuations. | 27. The courſe of Nature, or eſtabliſhed order of the Univerſe. |
| 10. ——— Endowments. | 28. God. |
| 11. ——— Right. | 29. Atheiſtical Nature unintelligent. |
| 12. ——— Philoſophy. | 30. ——— intelligent. |
| 13. Reaſon. | 31. The nature of ſome chriſtians, otherwiſe called a <i>plastic power</i> . |
| 14. The ſtate in which we are born. | 32. Nature perſonified. |
| 15. Eſſence, eſſential properties. | 33. Unintelligible Nature. |
| 16. A perfect model. | |
| 17. System, frame. | |
| 18. Substance. | |

ASSISE, *affiſes*, *affiſe*, *affiſes*, from the French *Aſſeoir*, to appoint, &c. whence the Etymology. participle *Aſſis*, in the *Grand Cuſtomary of Normandy*, c. 68. ſignifies appointed, limited, determined. " Au jour qui eſt *aſſis* a faire la bataille, ſe doibuent les champions " offrir a la juſtice." i. e. At the day which is appointed for the combat, the champions ought to offer themſelves to juſtice.

Chap. i. Hence *Aſſiſe* ſeems primarily to ſignify a court of judicature extraordinary and occasional, appointed by a particular and eſpecial commiſſion.

Thus, *lb. c. 24.* an *Aſſiſe* is defined to be " an aſſembly of Knights and other ſubſtantial men, with the Bailiff or Juſtice at their head, in a certain place, and at a certain time appointed."

Aſſiſe ſignifies an extraordinary court of judicature.

Sect. 2. *Affise* was also a Court or Assembly, composed of several great personages of the realm, held occasionally in the King's palace, for the final decision of important affairs.

Sect. 3. *Affise*, or *Affises*, was also used to signify certain extraordinary sittings of superior judges in the inferior courts depending upon their jurisdiction, to inquire, whether the subordinate judges and officers did their duty, to receive complaints preferred against them, and take cognizance of appeals from them.

The two circuits of general *Affises*.

Sect. 4. But *Affises* with us now signifies an extraordinary court of judicature, held by especial appointment of the crown. Thus *Affises* are held twice a year, during the vacation of the courts of justice in *Westminster-hall*; namely, after the end of Hilary and Trinity term. The twelve judges, two by two, ride the six several circuits, into which England is divided; and, at the principal town of every county, sit to hear and determine all causes of lesser moment, both civil and criminal. *Wales* also is divided into two circuits, North and South, attended each by two serjeants at law.

§. 2.
The five commissions of the judges of general *Affises*.

These are called *Justices* or *Judges of Affise*, who have five several commissions by which they act. 1. A commission of *Oyer* and *terminer* [See *Oyer*]. 2. A commission of *Gaol-delivery* [See *Gaol*]. 3. A commission to take *Affises*, or to dispense right upon writs called *Affises* [of which see below] brought before them by such as sue for their property. 4. A commission directed only to the Judges and Clerk of *Affise* to take *Nisi prius*. 5. A commission of the peace in every county.

§. 3:
The six present circuits.

I shall here set down the six several circuits, into which England is divided at present, and the six circuits as they were at first settled somewhat differently, that they may be compared.

Home circuit.

Surry	at Kingston upon Thames.
Suffex	East Grinstead.
Kent	Maidstone.
Hertford	Hertford.
Essex	Chelmsford.

Norfolk circuit.

Bucks	Aylesbury.
Bedford	Bedford.
Huntingdon	Huntingdon.
Cambridge	Cambridge.
Norfolk	Thetford.
Suffolk	St. Edmunds Bury.

Oxford circuit.

Berks	Abingdon.
Oxon	Oxon.
Gloucester	Gloucester.

City of Gloucester.

Monmouth	at Monmouth.
Hereford	Hereford.
Worcester	Worcester.
City of Worcester.	
Stafford	Stafford.
Salop, Shropshire	Shrewsbury.

Mid-land circuit.

Northampton	Northampton.
Rutland	Okeham.
Lincoln	Lincoln.
City of Lincoln.	
Nottingham	Nottingham.
Town of Nottingham.	
Derby	Derby.
Leicester	Leicester.
Borough of Leicester.	
City of Coventry.	
Warwick	Warwick.

Western

Western circuit.		City of Exeter.	
Southampton	at Winchester.	Devon	at Exeter.
Wilts	New-Sarum.	Northern circuit.	
Dorset	Dorchester.	Yorkshire	York.
Somerset	Chard	City of York.	
Cornwal	Launceston.	Lancaster	Lancaster.

France had been divided into twelve such circuits A. D. 853. by *Charles the Bald*; in imitation of which *Hen. 2.* A. D. 1176. by the advice of his great council at *Nottingham*, divided his kingdom into six circuits, allotting to each circuit three judges. These circuits I have here subscribed according to the old orthography, in order to shew the change.

Norfolc.
Suffolc.
Cantebrigefire.
Huntedunefire.
Bedefordfire.
Bukinhamsfire.
Eftsex.
Hertefordfire.

Lincolnefire.
Notingamsfire.
Derebifire.
Staffordfire.
Warwikfire.
Northamtfire.
Leicestrefire.

Kent Surrie
Suthantefire.
Suthsexa
Berkefire:
Oxenefordfire.

Herefordfire.
Gloucesterfire.
Wirecesterfire.
Salopesfire.

Wiltfire.
Dorfete.
Sumerfete.
Devonia.
Cornubia.

Everwikfire, i. e.
Yorkshire.
Richemondfire (part
of Yorkshire.)
Lancastre.
Coplande.
Westmerlande.
Northumberlande.
Cumberlande.

Sect. 5. *Special Assises.* These are called *General Assises*, for there are sometimes *special*, when an especial commission is granted to certain (as in antient times they often were. *Bracton. c. 11. fine.*) for the taking of an *Assise* upon one disseisin or two. And in this sense *Glanvil* uses it, *L. 9. c. 12.* "Si contra dominum suum, et non infra *Assisam*, tunc distringitur ipse occupator, &c." And *L. 13. c. 32.* "Cum quis itaque infra *Assisam* Domini Regis, i. e. infra tempus a Domino Rege de consilio procerum ad hoc constitutum."

The ordinary and stated courts of judicature in *Westminster-hall*, which are regularly established by the statute or common law, are never called *Assises*.

Sect.

Sect. 6.

Justyce he was ful often in a *Affyse*,
By patent, and by playne commyslioun.

Chaucer, prologue 9.

The law was never executed by any justices of *Affise*, but the people were left to their own laws. Sir J. Davies of Ireland.

At each *Affise* and term we try
A thousand rascals of as deep a dye.

Dry. Juven.

2. The day of judgment. The great general *Affise* at the last day. *Boyle, vol. 5.*
p. 69. a.

The judging God shall close the book of fate,
And there the last *Affises* keep
For those who wake, and those who sleep.

Dry.

In conscience
Already is begun the grand *Affise*.

Young's Night. 9. 242.

Affise for the
day of judg-
ment.

Affise, a writ.

Chap. 2. *Affise* is taken for a writ directed to the sheriff, for recovery of the possession of things immoveable, where any one, or his ancestors have been disseised; and this, as well of things corporeal, as right incorporeal, being of the following four sorts.

§. 1.

Affise of novel
disseisin.

Sect. 2. *Affisa novæ disseisinæ*, is where a Tenant in Fee-simple, Fee-tail, or for term of life is lately disseised of his lands or tenements, or else of a Rent-service, Rent-feeck, or Rent-charge, of common pasture, of an office, of a toll, tonnage, passage, pawnage; of which see *Glanvil* 10. 2. *Bracton* 4. 1. *Britton* c. 70, &c.

Bill of fresh
force.

To the foregoing may be added the *Bill of fresh force*, which is directed to the Officers and magistrates of Cities, or Towns corporate, being a kind of *Affise*, for recovery of possession in such places, within forty days after the force, as the ordinary *Affise* is in the county. See *Fitz-Herbert's Nat. Brev. fol. 7.* This the Civilians call *Judicium possessionum recuperandi*.

§. 2.

Affise de mort
d'ancestor.

Affisa mortis antecessoris lieth, where my Father, Mother, Brother, Sister, Uncle, Aunt, &c. died seised of lands, &c. in Fee-simple, and, after their death, a stranger abateth; and it is as good against any other possessor, as the Abator. See *Bracton* 4. 3. *Brit. c. 70.* and others. This the Civilians call, *Judicium possessionum adipiscendi*.

§. 3.

Affise of dar-
rein present-
ment.

Affisa ultimæ præsentationis lieth, where I and my ancestor have presented a clerk to a church; and after the church being void by his death, or otherwise, a stranger presents his clerk to the same church in disturbance of me. How this writ is to be used, see *Bract. 4. 2. Regist. original, fol. 30. Fitz-Herbert's Nat. Brev. fol. 195.*

§. 4.

Affise de utrum lieth for a Parson against a Lay-man, or a Lay-man against a Parson, for land or tenement doubtful, whether it be Lay-fee or Free-alms. See *Bract. L. 4. tract. 5. cap. 1. Brit. c. 95.*

§. 5.

Why these
writs are cal-
led *Affise*.

First, because they settle the possession, and so an outward right in him, that obtaineth by them. Secondly, they were originally executed at a certain time, and place appointed. For, by the Norman law, the time and place must be known forty days before the justice sat upon them. And, by our law likewise are appointed fifteen days of preparation, except they be tried in those standing courts at *Westminster*. See *Fitz-Her. Nat. Brev. fol. 177.* Lastly, they may be called *Affises*, because they are tried most commonly by special courts, set and appointed for that purpose.

Other less
principal writs
called *Affises*.

Sect. 3. 1. *Affisa nocuenti*, an *Affise* or writ of Nuisance.

2. *Affisa continuanda*, a writ directed to the justices assigned to take an *Affise*, for the continuance of a cause, where certain records alledged cannot in time be procured by the party that would use them.

3. *Af-*

3. *Affisa proroganda*, a writ for the stay of proceedings, by reason of the King's business, wherein the party is employed.

Chap. 3. *Affise* is also taken for a *Jury*; for it is set down in the beginning of a record *Affise*, a jury of *Affise of novel disseisin*, "*Affisa venit recognitura*" i. e. "*Juratores veniunt recognitura*." And they are called an *Affise*, because they are summoned by virtue of a writ so called. And yet the jury, summoned upon a writ of Right, is likewise called the *Affise*, though it be not an *Affise* properly.

Sect. 2. *Affise*, in this signification, is divided into the *great* and *petit*, the grand and petty jury. *Glanvil* L. 2. c. 6, 7, &c. and *Brit. c. 12*. The *Grand Affise* is that more solemn jury, which in a writ of Right, which is, of all, the solemnest and the greatest, as it concerns property, consists of twelve knights, not impaneled after the common manner by the sheriff, but by four knights also, sworn for that purpose. See *Glanvil* 2. 7. — The *petit Affises*, or ordinary jury, consists of twelve good and lawful men, impaneled by the sheriff. This jury takes no cognisance of property, but of possession. *Glanvil* 2. 6, &c. *Brit. c. 12*.

Sect. 3. *Skene* also declares thus for *Scotland*. "In this realme ane *Affise* is called ane certain number of men lauchfully summoned, received, sworn, and admitted, to judge and discern in findry civil causes, and in all and findry criminal causes. They are also called *Juratores*, because they are sworn." Their oath, in *Scotland*, is the following remarkable one, according to *Skene*.

"We shall leil, suith say,
"And na suith conceal, for na thing we may,
"So far as we are charg'd upon this *Affise*,
"By God himself, and be our part in Paradise,
"And as we will answer to God, upon
"The dreadful day of Dome."

Of these *Affises*, or juries, in *Scotland* also, there were two kinds, the *little* and the *great*; of which see *Skene* in *Affisa*.

A jury is sometimes called *Affisa bona patria*; and sometimes absolutely *Bona patria*, when twelve men, or more, are chosen out of the country to pass upon an *Affise*. This is a term sometimes used in the practick or law of *Scotland*.

When the party, witnesses, and *great Affise*, or jury of forty-five men, are cited, the day of comparance being come, fifteen of the *great Affise* are chosen, to be the *Affise* upon the pannel, or the prisoner at the bar. The *Affise* sits with the judges, to hear the libel read. *Present State of Scotland*.

Affise is also taken for the issue or verdict of the jury, upon the writ of *Affise*. For example, "*Affises* of new disseisin, &c. shall not be taken, but in their shires, and after this manner, &c." *Magn. Chart. c. 12*. And so it seemeth to signify *Westmin. 2. cap. 25. an. 13 Ed. 1.* in these words: "Let the disseissours alledge no false exceptions, whereby the taking of the *Affises* may be deferred." And *an. 24 Ed. 1. Stat. 2.* "If it be found by *Affise*. The *Affise* is arraigned. To averre by the *Affise*. The *Affise*, by their default, shall pass against them." *Glanv.* also useth it in this sense, *L. 2. c. 7.* and *Bract. c. 31. Num. 2.* And *Fleta* defineth it thus: "*Affisa in jure posfessorio est quedam recognitio 12 hominum, per quam justitiarum certiorantur de articulis in brevi contentis.*"

Affise is either, "in modum *affise*, vel juratæ; in manner of an *Affise*, when only the disseisin is in question: but it is put to the trial in manner of a jury, when any exception

The great and petit *Affise*, or jury.

The like in

Where a jury was sometimes called *Bona Patria*.

Affise, a verdict.

§. 2.
Affise in manner of an *affise*, or of a jury.

ception is objected, to disable the interest of the disseisin, and is put to be tried by the twelve, before the *Affise* can pass.

§. 3.

Affise, in this sense, is taken four different ways, *Fitz-Herb. Nat. Brev. fol. 105.* The first is *Affise at large*, which is taken as well upon other points, as upon the disseisin. —The second manner is of "*Affisa in modum assisæ*," *Affise in manner of Affise*; which is when the tenant, as it were, setting foot to foot with the defendant, pleadeth directly to the writ, *No Wrong, no Disseisin*. —The third manner is "*Affisa extra assisam*," *Affise out of the point of Affise*, "*vel in modum juratæ*," viz. when the tenant alledgeth some by-exception, that must be tried by a jury, before the principal cause can proceed. —The fourth and last manner is *Affise of right of damages*, and that is, when the tenant confesseth an *ouster*, and deferring it to a demurrer in law, whether it were rightly done or not, is adjudged to have done wrong; for then shall the defendant have a writ to recover damages, which is called *Affise to recover damages*.

Affise, an ordinance or statute.

Chap. 4. *Affise* also signifies a Law or Statute, an Ordinance or Edict, appointed by those who have competent authority; or, as *Spelman* (in *Glossary*) hath it, "*Quod assidentibus regni primoribus essent condita, quasi en assemble de gent assis, quod Cicero confessum vocat, ut confessus senatorum*." *Spelman* also saith, that our ancestors, the *Anglo-Normans*, to the time of *Hen. 3.* called their statutes, *Affises*. *Glanvil L. 9. c. 10.* "*Quanta esse debeat [multa] per nullam assisam generalem determinatum est*." Where by general *Affise* may be understood, either a law, or the parliament—*Bracton L. 3. tract. 2. c. 3. num. 6.* "*Est enim gravis præsumptio contra regem et coronam, et dignitatem suam, ut si Assisæ statutæ et juratæ in regno suo ad communem regni sui utilitatem non fuerint observatæ*." Hence the statutes of *Hen. 2.* are by *Hovenden* inscribed, "*Assisæ Henrici regis, factæ apud Clarendum, et renovatæ apud Northampton*." And in the text of the said laws, "*Affisa hæc attenebit, a tempore quo affisa facta fuit apud Clarendum*."

Affise of Clarendon.

The *Affise of Clarendon*, as it is called, was a Law, whereby those, who were accused of any heinous crime, and were not able to purge themselves by Fire and Water, [I suppose the *ordeal* trial] were obliged to abjure the realm, but had the liberty of forty days to stay, and try what succour they could get from their friends, towards their sustenance in their exile. *Stanford's pleas of the crown, fol. 118. Bract. L. 3. tract. 2. c. 16. num. 2. Roger Hovenden annal. part 2. fol. 313.*

The *Affise of Bread and Ale.*
Affise of the Forest.

The statute of Bread and Ale, made 51 *Hen. 3.* is termed "*Affisa panis et cervisiæ*." *Regist. origin. fol. 279.*

"*Affisa de Foresta*" is a statute touching orders to be observed in the King's Forests. *Manwood's Forest laws, part 1. pag. 35. Crompton in the court of Justices of the Forest, fol. 146.*

Affise of the King.
So the *Scotch* law.

The *Affise of the King*, 18 *Ed. 1.* the Law for view of Frank-pledge, so called. Sect. 2. As to the acceptation of the word *Affise*, in this sense, in the *Scots* Law, *Skene* thus: "*Affisa*" is taken for the constitution, ordinance, or law. —*Lib. 1. c. si non 23.* mention is made of an *Essonzie*, or excuse, conform to the law or *Affise* of the land. King David maid an *Affise* or constitution, of him quha [who] was accused in judgement, and clenfed [acquitted] for the death of his wife. —"*Affisa regis David*." *c. si quis velit. 33.* —"*Affisam* infringere," to transgress the law.

Sect. 3. That memorable ordinance concerning the succession to inheritances by the first-born in Britany, established A. D. 1185. was termed *Affisa comitis Gaufridi*. — And in the same age the Emperor *Frederic* thus ordains in the *Sicilian constitutions, Lib. 1. titulo 41.* "*Quæ igitur ad ipsorum cognitionem pertineant, prædecessorum nostrorum affisis comprehensa, apertius definimus*." Also *L. 3. Tit. 36.* "*Volumus in*
" fra

"fra scriptas *Affisas* nostras inviolabiliter observari, &c."—So the ordinance of John Duke of Britany and his nobles A. D. 1239. against the *Jews*, is often therein called *Affisia*. *Hist. de Bretagn. L. 4. c. 23.*—And in the same treatise, cap. 30. "Hanc *affisiam* ego Gaufridus comes Britanniae, et Constantia-uxor mea, et omnes Barones Britanniae juravimus tenere." A. D. 1302.

Sect. 4. Godfrey of Bouillon, to reduce the confused military government of Jerusalem to some regularity, called a kind of assembly of the states of the kingdom, where he enacted new laws, the collection of which was called the *Affise of Jerusalem*; which collection was lodged in the church of the Holy Sepulchre, and generally called the *Writings of the Holy Sepulchre*. *Vertot's History of Malta.*—"Peireskius quoque obtinebat."

"nuit, ex Vaticana descriptas, aliquot *Affisas* (sic enim appellant comitia christianorum principum in Palestina recuperata) persuasus daturus, aliquod demum in illis regionibus eorum exemplum repertum iri." *Gassend. in vita Peireskii pag. mibi. 299.*

Chap. 5. In London and Dublin, the Lord Mayor publishes an order weekly, which is binding in law, for the weight or quantity of Bread, to be sold at a certain price, which is called the *Affise of Bread*, i. e. the ordinance of Bread. *The Affise of Jerusalem, or Writings of the H. Sepulchre.*

Hence the ordained quantity of Bread is called the *Affise of Bread*. Thus we say, ly. when Wheat bears such a price, then Bread must be of such an *Affise*.

Hence probably comes, the use of the word *Size*, for dimensions.

Chap. 6. That fixed and stated rent, which in manors is paid to the Lord out of farms, over and above all casual advantages and perquisites thence accruing, is called *Affise Rent*. *Affises of Clarendon in Hovenden. annal. of Hen. 2.* "Balivi Domini Regis respondeant ad scaccarium, tam de *affisa redditu*, quam de omnibus perquisitionibus suis."

Sect. 2. In Scotland also, according to Skene, the King's rents of *Affise* is interpreted to comprehend the King's Lands and Customs. 9 December 1466. and 11 March 1500. In the action betwixt James Ogilbie, contrair Patrick Gray, certaine oxen was poyned for findrie unlawes, and for the *rent-affise* aucht to the King's Hienes for the blanch fermes of the lands of Arly. And siklike, the third of the King's *rent of the Affise*, [i. e. of the lands and customs] fuld perteine to the Queene, as her Dowrie. *James 3. 9 October p. 1. c. 2.* So also in Scotland.

The reason of this sense I take to be, because such lands and customs were appropriated to the King, by the *Affise* or Law of the land.

Chap. 7. "*Affisa cadere*," to be non-suited, "*causa cadere*."

"*Affisa cadit in juratam*," is when the thing in controversy is so doubtful, that it must be tried by a Jury.

Affisa is sometimes taken for a Tax or Tribute. *Black book of the Exchequer chap. de Danegeldo.* "Ex constitutis duobus solidis, vel uno per singulas hidas, summa una quæ

"communis *Affisa* nuncupatur, excrevit." So,

Affise of Herrings, "*Affisa halecum*," according to Skene, was a tribute paid out of the Herring-fishery in Scotland.

Affise, for order. Chaucer.

Affised, sure, firm. Chaucer.

Affisus, farmed out at a certain rent.

Affisatus, in the Scotch law, signifies statute and ordained. *Stat. 2. Rob. Bruce c.*

Affisor, a Jury-man. Scotch.

Affiser, of weights and measures, an officer appointed to take care of them, the clerk of the market.

Phrases and
miscellaneous
senses of the
word *Affise*.
Affise, a tax.

— order.

F I N I S.

D.

(22)
Preparing for the Press, by JOHN MAXWELL,
M. A. the following Work, viz.

THE *ENGLISH LANGUAGE*, from its Original, and through its several Dialects, explained, illustrated, and exemplified ; containing the following Heads. I. The Orthography adjusted. II. The Pronunciation. III. The Etymologies. IV. The Significations of all Words, with the best Authorities. V. The Phraseology, with the like Authorities. VI. The greatest Nicety in every Language generally consisting in the Particles, it is proposed to be very particular therein. VII. All the Proverbs, proverbial Words and Phrases, with the Explanation of such obscure ones as occur, and the Original of as many as the Author hath been able to trace. VIII. Good Definitions. IX. The Author farther proposeth to explain such Passages in our principal Poets, *Chaucer*, *Gower*, and their Contemporaries ; *Gawin Douglas* Bishop of *Dunkeld*, *Spenser*, *Shakespeare*, *Ben. Johnson*, *Waller*, *Butler*, *Milton*, &c. as seem to want Illustration.

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